

5, Do thou burst, for thy worshippers, the
gnarled¹
cloud with its hundreds and thousands of
showers.

6. We Invoke thee when the *Soma* is
effused by
day, we invoke thee by night; fulfil our
desire.

7. "Where is that ever-youthful
showerer,² strong-
necked and bowing to none ? what
hymner worships
thee?³

8. To whose offering does the showerer
come down
pleased ? who can praise INDRA ?

9. In what character, O slayer of
YHITRA, do the
sacrificial offerings honour thee, or the
brave praises
in the hymn ? Who is nearest (in time
of battle) ?⁴

10. For thee is this *Soma* effused
among men by
me of mortal race;⁵ draw near, hasten,
drink it.

11* This is thy beloved most
exhilarating *Soma*
which grows in the *S&rt/'&wat* Lake⁶ by
the *Sushomd*
river in the *Arjikiyo*, country,⁷

¹ *Parvata* and *girl* both mean "cloud" as well as
"mountain."; but as the former is a *ywarkdha*, *pada* (i.e. a
compound term whose parts, -when it is analysed, have the same
meaning as the whole), it is here taken in its analysed sense as
parvavat, "having knots," "gnarled."

³ So Sayana, but usually *vrishabha* means "a
bull." Por *iuigriva*, cf. i. 187. 5. ³ *Sdma Yedn*, I. 2. 1. 5.
8.

⁴ Sayana takes it thus, adding *yuddhe* to *lea u*
swid antamah. But it would have seemed more natural to connect

these words
with the preceding *sastre*.

⁵ Sayana explains *mdnwsfa jane* by *mayi* (but cf. i. 48. 11), and *p-hrushu* by *mmushyeshu madhye* or *P&rundmasu rdfasu*.

⁶ Cf. viii. 7. 29.—Sayana seems to have read *adhi srifah* for *adhipriyah*; he places this lake in the back part of Kurukshetra.

⁷ Sayana adds that the *Soma* thus grows in a very distant